

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets... The Lord God has spoken, who can but prophesy?"—AMOS

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Price One Penny.

THE KINGDOM OF GOD—ITS INTERNAL CONDITION—THE PROGRESS AND PURIFICATION OF ITS CITIZENS.

When men and women first embrace the Gospel in its purity and in the sincerity of their hearts, they are so charmed by its glorious and heavenly principles themselves, that they imagine it to be impossible for any who believe as they do to live otherwise than in accordance with the teachings and commands of the Author of the system they have received; and, realising, as they do, its beauty and harmony, and conscious of the integrity of their own motives, they cannot conceive it possible for any individuals to have united themselves with the people of God through any other feeling than the love of truth, and consequently expect, when they gather with the Church, to find a community whose members are, almost without exception, living in perfect obedience to the mandates of Heaven. We do not say that all who receive the Gospel view their brethren and sisters in this light, but many of them do and, as a natural consequence, when they gather to Zion they are grievously disappointed, and because they do not find everybody and everything precisely as they expected, they are ready to conclude that this cannot be the kingdom of God nor these the people of God's peculiar choice. Such individuals forget that the kingdom of Heaven was

once likened by its future King—who certainly ought to understand its character and laws better than we do—to a net cast into the sea which gathered fish of every kind both good and bad; that our Father's children have been gathered to the "mountain of the Lord's house" from almost every nation under heaven with all their peculiarities, prejudices, weaknesses, failings and propensities; that they have come there, not because they are perfect, but because they love truth and want to learn, and there is the great school where they may be taught in God's ways, or the ways of truth, and walk in his paths, or the paths of wisdom and peace that in due time they may become worthy the appellation of "Saints." There are many who, when the Spirit of the Lord has rested upon them, have had visionary glimpses of the beauty and glory of Zion as it will be when it is, as it certainly will become, the "joy of the whole earth," and they have vainly imagined that they are about to be suddenly transported from the surrounding world of sin and care and corruption to a spot so charmed and hallowed, by what may properly be called a *supernatural* miracle, that the moment any set their feet within its sacred bounds they are at once changed

from decrepit age to blooming youth, and from corrupt desires and wicked habits to purity of heart and perfection of life, like our sectarian brethren who expect to be translated at once, quicker than the lightning's flash, from the corruptions of earth and mortality, to the presence of God and the light and immortality that surround his throne. No doubt there are many who would indignantly repel the charge of ever having entertained such ideas as these, as an imputation upon their sanity; but at the same time they cherish equally as unreasonable expectations. They see the imperfections and weaknesses which characterise here even the mass of those who are honestly striving to live like Saints, as well as the baseness of those who through some sinister motives have in every age, been found creeping in among the people of God; yet from their language it is evident they entertain the absurd notion that the mere change of place, the removal from one side of the world to the other, a voyage across the ocean and a journey across the plains ought to effect a wonderful change in the character of individuals, and that either on their way to, or after their arrival in, Utah, the impure should become pure, the dishonest should become honest, and the victim of vice should suddenly become the lover of virtue.

The Spirit of God has shown many what Zion is to be, without revealing to them all the means by which it is to be built up and purified, or all the minutiae of duties and trials which it may be necessary for its citizens to perform and endure before either it or they can be what they desire and expect. Just so, the distant mountain, clothed in its azure hue, with its forest clad summit and its dancing streamlets sparkling like silver in the glistening rays of the sun, presents a charming view and tempts the adventurous lover of the sublime and beautiful to climb its rugged sides, that he may revel in the inspiring beauty of the magnificent landscape that would lie spread out as a map before him; but his eye glances at once from his position to the mountain's peak and sees not all the difficulties that intervene, all the gullies and torrents, the rocks and precipices, the dangers and toils that beset his path;

but as he progresses in his journey he meets all of these, and if cowardly and vacillating he becomes discouraged and turns back, but if he be courageous and determined, these obstacles only add to the interest and excitement of the undertaking and he presses forward with increased ardor. Now there are many difficulties and obstacles in the way of every individual who is seeking to attain to that purity and excellence of character which are essential to every one who hopes to be a successful candidate for celestial glory, but they can be overcome; there are also many that have presented, and will yet present themselves to those who are, and will be, engaged in the building up and beautifying of Zion, but they will be surmounted as they have hitherto been, and Zion will assuredly yet become, as its name denotes, the abode of the *pure in heart*. But at present the wheat and the tares grow together, the righteous and the wicked, and it is all necessary and right; at the same time we are bold to say, that at no time nor in no place on the earth, since the days of Enoch, has there been a people who have made such progress in virtue, both public and private, social and political, who have made such sacrifices of their own feelings, who have labored so unitedly and zealously for the good of their fellow-beings, and who have been so ready to listen to and so willing to obey the counsels and commandments of God and his servants. True, there have been many corrupt and dishonest persons connected with the Church, but were it not so the words of Jesus would not be fulfilled, for he says, "Because iniquity shall abound the love of many shall wax cold." Now he could not be referring to the iniquity that exists in the midst of unbelievers and the world at large, because we do not expect to find anything but crime and corruption there, and no one who has embraced the Gospel feels his faith tried by the scenes he is compelled to witness in Babylon, on the contrary, if he possesses the spirit of his religion he is stirred up to greater diligence and faithfulness. But it was the iniquity which should "abound" amongst the professed children of God that he foresaw would try so many. It was the wickedness which they would meet with where they

expected to find naught but purity and perfection which would cause the love of so "many to wax cold."

It is too often the case, that even those who from their age and experience ought to know better, when they witness the manifestation of any weakness or failing on the part of an erring brother, instead of kindly endeavouring to reclaim him and letting it be a warning to themselves to shun such unsaint-like conduct, will rather imitate his example and say, "O, if brother so and so can do that and still retain his standing in the Church, so can I," or, "If he can do that and be saved so can I," and instead of stemming the current of iniquity he, by his example and influence, is adding to its volume and its power. Thus individuals go on from step to step, wilfully giving way to what were probably thoughtless and bitterly repented acts on the part of those whose example they quote to justify themselves, until the Spirit of the Lord entirely withdraws from them, their love waxes cold and they separate themselves from the Church and people of God. Now, we wish to raise our voice against this pernicious, unmanly and debasing practice of imitating the foibles and follies of those with whom we may associate. We are commanded not to "Go after a multitude to do evil;" and it is just as obligatory upon us to do right if not another individual in the whole world were disposed to do so, as it would be if all its inhabitants were submissive to the laws of God. We must learn to act for ourselves; to set up the standard of truth in our hearts and endeavor to live to it; to say with full purpose of heart, whatever others do, as for me and mine we will serve God and do right. Such alone will be able to endure to the end and gain that celestial crown which we are contending for. The dishonest and unfaithful may be permitted to have a place and name among the Saints for a time and for a wise purpose, but there is a time close at hand when "The sinners in Zion shall be afraid and fearfulness shall surprise the hypocrites." The Great Master Builder uses them now as

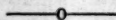
the tools with which to shape and mould and beautify the living stones of which Zion is to be built, or as the sand with which to polish them, but by-and-bye they will be cast aside, forgotten and neglected like the former, or trodden under foot and washed away like the latter.

Let none be discouraged because of the imperfections they may see in their brethren and sisters; much less, let any deceive themselves by imagining that they can practise any iniquity however trifling and be saved in the fullest sense of the term, for it is an impossibility. None but the pure in heart shall see God; and no man can enter into the celestial kingdom of God until he is as pure and holy as the angels in heaven. At present we are battling against sin in every form; we are contending against Satan and his hosts for the dominion of this earth; we are fighting on behalf of our Father and our God, who is its rightful owner and King, and we call for all the valiant-hearted lovers of truth who are not afraid to live for him as well as to die for him, and who are determined not to be seduced from their allegiance by secret traitors or open foes, to join our ranks and help us, with the aid of the Lord, to drive Satan and his dominion with its attendant horrors from the face of this beautiful planet, and to establish instead, the peaceful reign and blissful kingdom of Immanuel. We must expect to meet with internal foes, but let us not be discouraged on that account, far less swell their numbers by uniting with them. But with all their weaknesses the Saints are making rapid progress, and if we will be patient and faithful, we shall find that principles will be revealed, enforced and practised, as fast as we are prepared to receive them, which will put everything right which now may be wrong, organise us correctly and in our proper position and relationship to each other, and put us in possession of a Zion that will surpass in magnificence and purity the fondest hopes and the brightest expectations ever indulged in.

AMBITION.—As men in sickness toss and roll from place to place, as if by change of situation they could get away from themselves, or fly from the disease, so in ambition, men hurried away with the false imagination of exalting their own nature, obtain no more than change of place or eminence of post.

CHAPTERS ON ASIA.

BY ELDER MATTHEW M'CUNE.



"As there is a law of continuity whereby in ascending we can only mount step by step, so is there a law of continuity whereby they who descend must sink, and that, too, with an ever increasing velocity. No propagation or multiplication is more rapid than that of evil, unless it be checked; no growth more certain. He who is in for a penny, to take another expression belonging to the same family, if he does not resolutely fly, will find he is in for a pound."—ANON.

"Truth fears nothing but concealment."—FROM THE LATIN.

The worshipers of Buddah-Gadama constitute a great portion of the inhabitants of the Continent of Asia, comprising some of the nations within the limits of China, Burmah, Siam, Assam, Arracan and the Island of Ceylon, also Japan, Nepaul and Thibet. They are an off-shoot of Hindooism. Buddah, the ninth incarnation of *Vishnu*, called "The Illustrious Lord of the Universe," taught that the soul, when sufficiently purified, shall lose all consciousness of a separate existence, and become incorporated into the essence of the Godhead. He also teaches that such a state of godlike perfection, can be attained by men, angels or demons. Buddhism, I presume, possesses more votaries than any other existing religion upon the earth; for statistics look at the population of the countries above-named.

The Buddhists believe in the transmigration of souls, *i.e.*, that the soul comes upon the earth at one time as a man, at another as a horse, an ox, a dog, a monkey, a worm, &c., &c. In consequence of this belief they are very careful not to take the life of any creature, for should they do so they know not but they may be killing their own father, mother, grandfather, grandmother, or some other near or distant relative. They teach and practice a sort of asceticism, manifested by becoming entirely abstracted from the world, spending their time in contemplation, or I would prefer calling it a sort of torpor or indifference to all around them, and so thoroughly have they schooled themselves, especially the Poonghies or Priests, that the most exciting occurrences may be taking place in front of them or at their side and they will not even glance their eyes in that direction, but keep them fixed upon the ground.

The Buddhists differ widely from the Hindoos with regard to caste, which they do not recognise in any shape or form. This is manifested by their associating freely with Europeans or other nations, eating of food of any kind, adopting the habits of strangers should they happen to strike their fancy, and in an entire absence of that conceited assumption of superiority so conspicuous in the Hindoo races or castes. Their whole-hearted devotion to their religion is worthy of admiration, shown in their providing abundantly for their priesthood and donating so freely of their means to the gods. They build the most costly edifices that they have any conception of, and, when finished, present them to their Poonghies or Priests; and on their festival days, after having lived themselves in the most economical manner, they will present to their gods presents of cloth, shawls, ornaments, ready-cooked food and numerous other articles, to the full amount of their savings since last feast-day. I have frequently seen them on these occasions carrying a web of yellow cloth (the sacerdotal color) of from fifty to one hundred yards in length, in procession, preceded by a band of music, each one also carrying a plate of ready-cooked food, fruit and other eatables to present to Gadama. Each one of the worshipers is provided with a string of wooden beads, which they count as they walk along, and also whilst at their prayers. The web of cloth is wound round the temple, the shawl placed upon some one of the many images which surround the Pagoda, and the food is placed upon some of the pedestals of the images or upon the parapet of the temple. I have frequently seen the soldiers in the East India Company's service take down the cloth, fold it up and carry it off before the eyes of

the donators, but they in no instance took the slightest notice of it, seeming to feel that they had done their duty in presenting it, and they cared not what became of it after it had been placed in the hands of the gods. In like manner the food for Gadama would be devoured before their eyes by crows, or rather a species of rooks very common in Asia, and by pariah dogs; but the people are quite satisfied Gadama gets the benefit of the food. In this way there is food enough wasted every feast-day to feed thousands of people.

The Buddhist temples are curiosities in their way—they are somewhat of a bell-shape, tapering off to a point at the top, which is surmounted with a tee of iron or copper, which is gilt and hung round with bells of various sizes, the largest being at the bottom circle or band of the tee, and each circle of bells decreases in size until the top is reached, where they will be no larger than a woman's thimble. The lower circle will frequently be from ten to sixteen pounds weight, sometimes of pure gold, in other cases of silver, but more generally of bell-metal with a little of the pure metals mixed in their composition. Thus, when a casting of bells is about to take place near to a town or village, the people round will bring a little bit of gold or silver and cast it into the smelting pot whilst the metal is in a state of fusion. Others will take their ear-rings or finger-rings and cast them in, as such bells are sacred and those who contribute nothing towards the casting can have no interest in nor right to participate in the blessings expected to spring from the performance of this duty. The gold and silver bells are the donations of the rich. I have seen some of the gold bells with the clapper or tongue entirely covered with precious stones. The Pagoda itself is a solid mass of masonry from bottom to top; there are no chambers inside, all is one solid mass. When it is in course of erection the gods, consisting of images, chiefly of Gadama and his wife, made of gold, silver, brass or bell-metal, marble, alabaster or composition (the inferior sorts being generally gilt), are placed in the Pagoda in the following manner. As the structure ascends, apertures are left or formed in the mass, by laying down a slab of stone hori-

zontally, then placing four more vertically around the edges of it; the gods or images are now put in and another slab laid horizontally on the top, thus covering them in. A number of these images will be thus placed on the same level in five or six different places in the circumference of the building. The workmen then proceed with the work until it reaches the required height, when another circle of apertures is prepared as before, the images put in, and so on until the Pagoda is completed; consequently, when they go to the temple to worship they bow down before the mass of masonry, knowing that the gods or images are buried in the building.

In the Royal Pagoda at Ava, the capital of the Burmese Empire, the images are all of pure gold, put in by the members of the Royal family and the nobles and great men of the Court. The plan adopted was, Any man wishing to have the honorable privilege of putting an image of Gadama into the temple was required to step into one scale and heap bullion on the other until the man was weighed down; the gold was then cast into an image of Gadama, and put into the structure as it arose. That Pagoda is known to have immense wealth thus buried in it.

The great Shoe Dagon Pagoda at Rangoon is an immense structure of the above kind, and is gilt every third year from bottom to top. It was on one of these occasions that I had the opportunity of inspecting the bells which surmount it, as they are then taken down and placed under a strong guard whilst the Pagoda is being regilt. Each of the bells has a leaf of gilt copper or iron hung to the tongue; this is caught by the wind when it blows and keeps the whole of the bells ringing incessantly. Many of the bells are beautifully ornamented with engravings or inscriptions. The Burmese excel in this kind of work, whether upon metal, wood, or stone.

The Poonghies or priests are a highly privileged class: they may devote themselves to the sacerdotal order at any period of life, but they cannot attain to a character for any high degree of sanctity or learning, unless they devote themselves to it from their youth up. It is quite common for boys to be devoted to the monastic life for a few

years, for the sake of the learning they thus obtain, and then turn away from it. The priesthood dwell together in monasteries, under a rather rigid system of discipline; each monastery having a superior or head. They are bound to celibacy, cannot own any property and must not cook themselves any food. The brethren of each monastery take it in turns to go out with the alm's-bowl. It is slung in front of them, and they walk along the centre of the street, looking neither to the right hand nor to the left, and the women of almost every house, as they pass along, put into the bowl a portion of ready-cooked food. When the alm's-bowl is full, the Poonghy turns round and stalks off to his monastery. No words pass between him and the donators of the food, and he has to be careful that he does not look at them nor allow even the garments of a woman to touch him, for he would thereby become defiled. They are universally dressed in the sacerdotal color, viz., yellow; sometimes silk, and sometimes cotton, but always yellow. Whilst they retain the sacred dress they are exempt from all earthly laws. I recollect hearing of an incident illustrative of this. The King of Ava had become incensed against a noted Poonghy, but even he dared not to touch him whilst in his sacerdotal robes, and how to get him to lay them aside was the question. He hit at last upon the expedient of sending for the Poonghy to the palace, and, professing great friendship for him, presented him with a very costly dress of honor, appointing one of the nobles to prevail upon him to lay aside for a few minutes the yellow dress and don the dress of honor. The Poonghy consented, and was led into the King's presence denuded of his priestly dress; the Monarch had him seized and flogged nearly to death, and then had him turned out of the palace. Thus, though holding despotic power, it was more than the tyrant dared to do to punish a Poonghy whilst in the robes of his office.

The Poonghies are the school-masters all over the Burmese Empire, and the children of the neighborhood around each monastery attend daily and are taught the common branches of education gratuitously by them. When a Poonghy goes out walking he is gene-

rally attended by two or three boys or lay brethren, and should any money be offered to the Poonghy he will point to one of the attendants that it may be given to him; thus they keep the letter of the law, but destroy the spirit of it. The priesthood are venerated so highly that should a Poonghy enter any man's private chamber where his wife was, leaving his slippers at the door, the husband would not dare to enter until the Poonghy left.

When a Poonghy noted for sanctity dies, his body is preserved in honey and laid in state in a very grand coffin, in a superb building erected expressly for the occasion. Thus the body will lie for a period varying from three to twelve months, according to the degree of sanctity the deceased had attained unto; a company of dancing women and a band of music being in attendance daily during the whole time. In some cases, after lying in state three months in one town, the body will be removed to another, a building of a similar description having been prepared to receive it. After remaining here three months, it will be taken to another, and then to another, until the period decided upon has elapsed, when a grand procession is formed and the coffin borne on a car of state is paraded round the whole neighborhood for some hours, preceded by several bands of music, and at length a funeral pyre is formed and the coffin containing the corpse placed upon the top. Ghee or oil is then poured on plentifully and gunpowder sprinkled round to make it as inflammable as possible. Rockets are now fired at it from a distance, and he who first succeeds in firing it with his rocket is sure of going to immediate glory upon his demise. The body is thus consumed to ashes, which are then gathered up and put into an earthenware jar and buried.

The Buddhists generally are polygamists. The Burmese buy their wives, and this amongst them constitutes marriage. A man who can raise sufficient means to purchase two wives sits down to enjoy the dignity and ease of a gentleman for the rest of his life. The wives take upon them the care of the house and support the family, whilst he enjoys himself smoking and gambling and in other polite and civilized pursuits of a similar

character. He will occasionally condescend to take in hand a job if well paid for it and not hard worked, provided it will come under the classification of a gentlemanly job. He will do this for the sake of the pocket-money it gives him; whilst the wives support him and themselves and the children, and contribute their share towards supporting the Poonghies in their neighborhood.

It is quite common in this country to see the mother going round offering her marriageable daughter for sale to the highest bidder, the price varying, according to the good looks of the girl, from forty to two hundred rupees. The white men frequently buy young Burmese women in this way, and will have families by them, and when leaving the country desert both mother and children; thus they degrade their offspring and send them to beg their bread. This kind of contract is entered into by the women in all good faith, as it is by their law a legal marriage; but the Christian white man takes advantage of what he considers simplicity and ignorance, and having gratified his passion and satiated his lust with them casts them off, thus giving them a striking illustration of the beauty of the principles and practice of modern Christianity.

Incontinency is of rare occurrence amongst them, and is punished by death.

(To be continued.)

I recollect an instance occurring during my stay amongst them. A man had committed rape upon the wife of another Burmese. Upon the return of the husband the wife informed him of what had taken place. He, upon hearing it, followed the man and killed him with his *dow* (a Burmese weapon, half sword, half cleaver). He had merely fulfilled the law of the nation. In the meantime the East India Company, who had just subjugated that part of the country, had the man arrested and tried by British law, and condemned to be hanged for murder. On the scaffold the man addressed the people, telling them that he had only done his duty and fulfilled the law of his country; and then turning to the officers of justice asked them,—"Is this your English law, to hang a man for doing his duty? I spit upon such laws;" and he was thrown off and strangled to death.

A part of the creed of the votaries of Buddah-Gadama is, that should they continue faithful all through the different stages of probation through which they pass in the several bodies they inhabit, they eventually attain to the much-coveted pinnacle of their wishes—the state of *Nic Bawn* or annihilation; and yet, strange to say, *Nic Bawn* or annihilation is to become deified.

HISTORY OF JOSEPH SMITH.

(Continued from page 184.)

Afternoon, Elders Murdock and Rich preached.

Elder William Marks, President of the Stake, gave public notice, (at the request of Elder Rigdon,) that there would be a special meeting of the Church at the stand, on Thursday, the 8th inst., for the purpose of choosing a Guardian (President and Trustees).

Dr. Richards proposed waiting till the Twelve Apostles returned, and told the Saints to ask wisdom of God.

Elder Grover proposed waiting to examine the revelation.

Elder Marks said President Rigdon wanted the meeting on Tuesday, but he put it off till Thursday; that Elder

Rigdon was some distance from his family, and wanted to know if this people had anything for him to do; if not, he wanted to go on his way, for there was a people numbering thousands and tens of thousands who would receive him; that he wanted to visit other branches around, but he had come here first.

Elder Rich called upon William Clayton, and said he was dissatisfied with the hurried movement of Elder Rigdon. He considered, inasmuch as the Twelve had been sent for and were soon expected home, the notice for meeting was premature, and it seemed to him a

plot laid to take advantage of the situation of the Saints.

President Young and his associates arrived at Galena at eight o'clock this morning, nearly exhausted with fatigue, having travelled 48 hours without stopping, except to take meals and change horses, distance about 160 miles.

From the *Millennial Star* :—

" MARK OF RESPECT SHOWN BY THE LATTER-DAY SAINTS IN LIVERPOOL.

On Sunday, August 4th, very numerous congregations attended at the Music Hall, the majority of the Saints in deep mourning, whilst the platform or raised gallery, where the Priesthood sat, was handsomely decorated with black drapery. We would suggest to the Saints generally, as far as their means will allow them, to pay respect to the memory of our lamented brethren."

Monday, 5.—Elders P. P. Pratt, W. Richards, J. Taylor, Geo. A. Smith, Amasa Lyman and Bishop Whitney, waited upon Elder Rigdon in the morning. He said he would meet them in council at Elder Taylor's after dinner.

They accordingly met in council, and when Elder Rigdon came in, he paced the room and said, "Gentlemen, you're used up; gentlemen, you are all divided; the anti-Mormons have got you; the brethren are voting every way, some for James, some for Deming, some for Coulson, and some for Bedell; the anti-Mormons have got you, you cannot stay in the county, everything is in confusion, you can do nothing, you lack a great leader, you want a head, and unless you unite upon that head you are blown to the four winds, the anti-Mormons will carry the election—a guardian must be appointed."

Elder George A. Smith said, "Brethren, Elder Rigdon is entirely mistaken, there is no division; the brethren are united; the election will be unanimous, and the friends of law and order will be elected by a thousand majority. There is no occasion to be alarmed, President Rigdon is inspiring fears there are no grounds for."

The result was that it was one of the most unanimous elections held in Nauvoo, as there were only five opposition votes polled in the city, and in the county the majority for the law and order candidates was over one thousand, notwithstanding the anti-Mor-

mons smuggled a great many votes from other counties.

Elder Rigdon said he did not expect the people to choose a guardian on Thursday, but to have a prayer meeting and interchange of thought and feeling, and warm up each other's hearts.

Jesse Price made the following affidavit:—

"State of Illinois, county of Hancock, s.s.

On the 5th day of August, 1844, personally appeared before me, Aaron Johnson, justice of the peace in and for said county, Jesse Price; and after being duly sworn according to law, depose and saith, that on or about the 18th of April, 1844, in the city of Nauvoo, county aforesaid, William Law said, 'I put pistols in my pockets one night, and went to Joseph Smith's house, determined to blow his infernal brains out, but I could not get the opportunity to shoot him then, but I am determined I will shoot him the first opportunity, and you will see blood and thunder and devastation in this place, but I shall not be here; and dependent saith not further.'

The following letter was sent to Dr. Richards:—

"La Harpe, August 5, 1844.

Brother Richards,—I hasten to inform you that intelligence has arrived in this place to-day, by several persons, that the mobocrats at Carthage have concocted a plan to intercept the returns of the election at Nauvoo, and destroy them before they arrive at Carthage. The information is of such a nature that I deemed it necessary that you should be informed of the same, that you may act accordingly.

Respectfully,

JOSEPH M. COLE."

President Young and the Apostles with him went on board the steamer *St. Croix* at Galena, for Nauvoo. They started in the afternoon.

Elder Kimball recorded the following dream:—

"I dreamed of speaking before a large congregation on the policy of the nation and the policy of our religion. I said that Joseph the Prophet had laid the foundation, and we would have to carry out his measures. Joseph was present, and heard all I said and sanctioned it. All seemed perfectly natural."

Tuesday, 6.—Elders P. P. Pratt, W. Richards, J. Taylor, Geo. A. Smith and Bishop Whitney met in council at Elder Taylor's.

From the death of Joseph until the arrival of President B. Young and the

Twelve, Elder Willard Richards was the principal counselor of the Saints in Nauvoo, and had scarcely a moment's rest. He answered the calls and inquiries of hundreds of the brethren, and was engaged every day until a late hour, or until exhaustion compelled him to lie down.

The following is extracted from Elder Woodruff's Journal:—

"We (the brethren of the Twelve returning to Nauvoo) stopped at various places while going down the Mississippi, among others, the town of Burlington, after which we prepared our minds to once more behold the city of Nauvoo and embrace our families and friends.

We were landed at the upper stone house at eight in the evening, and were welcomed with joy by all the citizens we met. We hired a coach, and I accompanied my brethren to their families, after which I was conveyed to my own, and truly felt to rejoice to once more meet with my wife, children and friends. Thus it is with me, I have spent but one summer either at home or with the body of the Church for

the last ten years, as my lot has been cast abroad in the vineyard most of the time.

When we landed in the city a deep gloom seemed to rest over the city of Nauvoo, which we never experienced before.

Wednesday, 7.—Elders B. Young, H. C. Kimball, P. P. Pratt, O. Pratt, W. Richards, W. Woodruff, George A. Smith and Lyman Wight met in council with Elder Taylor at his house. They found him recovering from his wounds received at the massacre of the Prophets.

The Twelve felt to rejoice at having the privilege of again meeting in council together, after having passed through such trying scenes, and to be welcomed by the Saints who considered it very providential for the Twelve to arrive at this particular juncture, when their minds were agitated, their hearts sorrowful, and darkness seemed to cloud their path, feeling like sheep without a shepherd, their beloved Prophet having been taken away.

(To be Continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 28, 1863.

TO THE SAINTS ABOUT TO EMIGRATE.

THERE is probably no more important period in the lives of the Saints who are sojourning in Babylon, nor one fraught with more momentous consequences for good or for evil, than the time when they are about to leave their native shores and the homes of their childhood for Zion. The breaking up of old associations; the change of scenes, circumstances and duties; the new faces that will be met with and the new ties that will be formed; the trials and temptations so different from those that many have ever met with before, and which call for the exercise of the most patient endurance and the firmest fortitude, all tend to unsettle their minds, and—unless they maintain a strict watch upon themselves and retain the Spirit of the Lord—to lure them from the path of rectitude and to betray them into the utterance of words and the commission of acts which they would have blushed at previous to leaving home, if they do not lead them to absolute apostacy. Many, very many, we are sorry to say have, in former years, left these and other lands for the purpose of gathering with the people of God, who have never reached their destination. Yet, when they started, their hopes were

as bright and their souls apparently as full of zeal and love for the truth as those of many of the Saints now seem to be who hope to emigrate the present season; and to-day, instead of being associated with the Saints in Zion, assisting to build up the kingdom of God upon the earth and sharing in the peace and blessings which are being so abundantly and almost miraculously poured out upon the Saints in their mountain home, they are scattered over the face of the distracted States of America, destitute of the Spirit of the Lord, without a single ray of present peace or future hope to sustain them, and filled with the most gloomy apprehensions and the wretched consciousness of having forsaken God and having therefore no right to his protection. Far better would it have been for such persons to have remained in this country and suffered with their poor brethren and sisters; yes, even though they had fallen victims to the cruel pangs of want and exposure, for, if they had died faithful, they would have received a reward which would have more than compensated them for all their sufferings. Now we are particularly anxious that this should not be the case with any who go this season, and that all who leave the various countries under our Presidency, for Zion, should go through safely and promptly, and get there at least as good and pure, with as much faith and love in their souls, and in the enjoyment of as much of the Spirit of the Lord as when they left here. This can only be done by constant watchfulness, prayerfulness and humility on the part of the Saints, and by their continued willingness to be led by, and to obey the counsels of the servants of God who are placed as fathers and guardians over them in their journeys.

There are still some scattered individuals bearing the name of Saints whom the Elders find it difficult, if not impossible, to convince of the wisdom and necessity of gathering; but there are many more who go to the other extreme and think that gathering is the sole aim and end of the Gospel, and that when they have accomplished that, they have done all that is required of them, and that thenceforward they can be as remiss and careless in their duties as they please—their salvation is secure. With them, Utah appears to be the goal of their hopes and expectations; they have no aspirations after anything higher, nobler or purer than the mere gathering to Utah, which is to them the *end* not the *means* of their salvation; and after they arrive there too many of them lay their armor by to rust, while they act as though they thought the principles of the Gospel were no longer binding upon them—that the mere fact of their having gathered there exempted them from any further obedience to, or practice of the truth. Now, if any at the present time *do* entertain any such feelings as these, they had better stay here until they learn better, because it will be only giving the Saints the unnecessary trouble of transporting them across the Plains for them to apostatize when they reach Utah, which they assuredly will do unless they repent. Let the Saints disabuse their minds of any such erroneous ideas as soon as possible, and be actuated by the only desire which ought to prompt any man or woman to gather with the people of God, viz,—“To learn of His ways and walk in His paths.” Gathering is as essential to the salvation of all who are able to obey the command to do so, as baptism is; but it is only one of the rounds in the Gospel ladder which reaches from the depths of the degradation into which poor humanity has fallen, to the celestial kingdom of God. But the poor prisoner who wishes to escape from his dungeon must take step after step up the ladder until he reaches the top and can breathe once more the free air of heaven, or he will not be benefited; the ladder is his *means* for attaining the desired *end*—

liberty. The Gospel is our *means* of gaining our important *end*—salvation. But we must obey every principle or we cannot be saved; we must take every step up the ladder or we cannot get into the celestial kingdom. The moment we set bounds to our faith and works, that moment our salvation ceases.

These thoughts have been suggested by the fact that many of the Saints in some portions of the Mission, now that the season for emigration is drawing nigh, are absenting themselves from the meetings and neglecting many other plain duties. No doubt such persons have many excuses which they would be ready to plead to justify themselves, such as press of business in order to get ready for starting, shortness of means and time, &c., &c., but after all they are *only* excuses, and if this spirit be allowed to grow unchecked it will lead to the most dangerous consequences. No individual is justified in neglecting a *present* duty in order to be better able, as he thinks, to perform a *future* one. No man can be depended on to do his duty in another sphere or position in life, if he does not do so in the one he at present occupies. We must keep our path clear as we go. Let the pages of our lives be free from blot or stain every day, or else the record of our folly and neglect of duty may stare us in the face some day when we shall bitterly regret having given way to such weaknesses. We would earnestly and affectionately warn our brethren and sisters against giving way to such evil influences. They will find that they have as much need of the Spirit of the Lord while crossing the sea as while sojourning in their native lands—as much necessity for the exercise of faith and prayer and humility while traversing the Plains as while walking the crowded streets of Babylon's corrupt cities—and, if possible, more need of all, combined, after their arrival in Utah than ever before. Get the Spirit of the Lord before you start, carry it with you and keep it when you get there, and you will be happy, contented, prospered and useful—and the only way to do this is to faithfully discharge every present duty, never putting off till to-morrow what ought to be done to-day. The man or woman who daily acts upon this motto will pass safely and peaceably through life, and will be a valuable and beloved addition to the family of the Saints in the bosom of the far distant mountains and vales of Deseret; while those who neglect their duty to their God and their fellow-beings here, are sure to do the same there, and will, unless they repent, sooner or later apostatize from the Truth.

DEPARTURES.—On the 18th instant Elders Jacob G. Bigler and William C. Staines sailed from this port, per the steamship City of Washington, for New York, to act as Agents for the Emigration in the United States this season. Elder Bigler was appointed on a mission to this country in the spring of 1861. He arrived in Liverpool on the 25th July, and was appointed to labor in Ireland, which he did to the great satisfaction of his brethren and the Saints under his charge until May, 1862, when he was called to Liverpool to take the Presidency of this Mission for a short time. He filled this position nearly two months, when he was relieved by the arrival of Elder C. W. West; and from that time until a few days since he has travelled through the Mission visiting the various Conferences and strengthening and building up the Elders and Saints by his wise and fatherly counsels. His health has been but poor the most of his time since his arrival in these lands; but of late it has been worse than usual, and has given him and the Elders acquainted with his condition some uneasiness. A change of climate will doubtless be attended with beneficial results to him.

Elder Staines left the Valley in the fall of 1860, and reached Liverpool towards the latter end of the same year. Upon his arrival he was appointed to labor in the ministry in the London Conference, and soon afterwards to preside over that Conference. His labors in his field have been productive of great good, strengthening the weak and cheering the downcast and diffusing a good influence wherever he has gone. There have been additions made to the Church by baptisms in that Conference during the period of his ministry, to the number of 358, and the emigration during the same period has been unprecedented.

May the Lord, who has blessed the labors of these Elders in their ministry here, continue to be with and prosper them in the discharge of the duties assigned them in their new sphere, and give them wisdom and influence adequate to their wants.

C O R R E S P O N D E N C E .

ENGLAND.

LIVERPOOL CONFERENCE.

Liverpool, March 7, 1863.

President Cannon.

Dear Brother,—As Liverpool Conference is so immediately under your eye, I have not deemed it necessary to send you such frequent reports of its condition, progress and prospects, but as it is some months since it was represented in the *Star*, perhaps a few items concerning it may not be out of place nor unacceptable to you nor your readers.

The visit of yourself and Elder West to Upholland and Wigan on the 1st inst., I have every reason to believe was productive of much good. I am happy to say that your teachings were appreciated by both Saints and strangers, and I earnestly trust that all the former and many of the latter may remember and practice them; the best, and indeed only proof they can give of their appreciation of them. There are many in that part of the country who are investigating God's plan of salvation, and I think a faithful and energetic, but humble man would, aided by the Spirit of the Lord, be able to continue the good work already begun there. I regret to say, however, that a few who are very loud in their professions, are, like many in the ancient Apostles' days, "Walking as the enemies of the cross of Christ" and the Prophet Joseph whom they profess to revere, and these few, by their unchristian-like conduct, do more harm than it is in the power of the Travelling Ministry

to do good; because they close the hearts and houses of the people against our testimony and presence. I would like *all* such characters, within the limits of this Conference, to take warning from this time, and to let their conduct be in accordance with their professions, or else to hold their tongues about the Gospel, for I intend to be after them. Unless men can preach the Gospel under the influence and inspiration of the *proper* spirit, we would rather they did not attempt to preach it at all. I hope "a word to the wise will be sufficient," or even to those who might possibly be classed under a different signification. But for fear any of our pious friends should be inclined to set us down as the most wicked people on the earth, I will just say that, despite all our faults, I am prepared to prove, from the Bible, that the ancient people of God, both Jews and Christians, *were* much worse than we have ever been *reported* to be.

I think I may venture to report a decided improvement in the feelings of the Saints in the Liverpool Conference, as manifested by their works; but, as one of the number, I will say we are far, very far from being what I wish, and from having made that progress in virtue, wisdom, love and unselfish devotion to the truth which I desire. There is still a great deal of that nasty, contemptible gentile pride in the hearts of many, but I am determined, by the help of the Lord, so long as I have anything to do with the Conference, to endeavor to root it out. Of course, in so doing I expect to meet with the

meers and opposition of many who are called by the name of Saints, but I care not for the frowns nor favors of evil-doers, whether in or out of the Church, so long as I can secure the blessing and approbation of God and his faithful servants. I cannot help sometimes thinking of the words of President Young when I first had the pleasure of an interview with him,—“Brother Shearman, *for your consolation*, I will say that if you prove faithful to this Gospel you will be hated of all men. Jesus said so, and he never spoke a truer word.” I thought at the time it was curious *consolation*; but, nevertheless, it is so now, for when I meet with the opposition and hatred of my fellow-beings, I remember that he told me before that it would be so, and as Jesus and Joseph and Brigham and all other good men have been hated, and that too, frequently, the most bitterly, by professed brethren, I do not want to be an exception to the rule. There is, however, an opposite to this false pride which, if not quite so destructive in its consequences, should nevertheless be carefully guarded against—viz, the neglect of, and inattention to, the proprieties and even refinements of life. No man nor woman has any right to indulge in that which will make them disagreeable to another unless duty or absolute necessity demand it.

There is a feeling in the hearts of many that they are conferring a great favor upon the Lord, or his servants, which is the same thing, by their puny efforts to advance his kingdom on the earth, and that he is under great obligation to them for so doing, while at the same time their words and acts have often done as much, if not more harm than good. They must receive all the credit and praise that they think they have earned, or they will not do anything; and, to hear them talk, one cannot but conclude they imagine the Gospel car will cease to roll if they withdraw their hand from it. I would rather the actions of many of this class were placed to their credit than mine, but at the same time should like such to understand that not only is the Lord under no obligation to them, for they work for the praise of men and have received their pay, but that he can very well dispense with their services, and

that the loss of their labors will not make one particle of difference in the progress and establishment of the kingdom of God; for, although the Lord works by means and will accomplish his purposes through the aid of his children on the earth, yet there are thousands and hundreds of thousands who will work if we will not, and probably men who will be able to do much better than we can. For my own part I have no such feelings. I regard it as a great favor and privilege to be permitted to be a co-worker with God in the redemption of the world and the salvation of the human family, and I am still willing, as I think my acts have proved that I ever have been, to work in any position, however humble, that the servants of the Lord may see fit to place me in, quite happy in being counted worthy to work for God and my fellow-beings, and quite contented so I am where I can be doing the most good. The feeling which I sometimes have is that of astonishment that the Lord will condescend to use such poor, miserable, selfish, conceited, ignorant, stupid and blundering creatures as many of us are, while there are so many who it appears to me are better qualified for his work. But the conclusion I have come to as to the reason is, that he uses us partly because the wise and the learned will not be used by him, but principally for our own good and to develop our own faculties. But I am surprised at his patience.

Of course the Liverpool Conference is not free from evil-doers any more than other Conferences, and I see individuals almost every Sabbath, whose names I could call were it wisdom to do so, who are in transgression, and whose sins, although they vainly imagine they can cloak them, are not hid from the Priesthood of the Almighty. Poor, unhappy mortals, they carry hell about in their bosoms; conscience, like a canker worm, is gnawing at the vitals of their souls; yet, like the blind man who insists the sun does not shine because he cannot see it, they shut their eyes to God and his truth, and vainly suppose because they cannot see him that he, through his Spirit, cannot see them. How long will such men nourish a viper in their bosoms. Why will they not, with sincere and broken hearts,

unbosom themselves to those who have a right to, and indeed *do* know their past course, before their true character and secret actions are made manifest to all men to their everlasting shame and contempt.

I take pleasure in referring to the zealous and faithful labors of Elders Robert Wilson and Richard Smyth. Through their economy and assistance, and the liberality of the Saints, I am happy to say we are gradually but steadily getting out of debt. I flatter myself the Liverpool Conference will not appear in the *Star* the ensuing quarter among the list of debtors to the office for books. I am sorry to say that I do not know of more than about ten additions to the Church in this Conference during the present year, but trust that these few may prove staunch members, and that they are only the drops before the shower. Elder Morwick, whom you very recently appointed to travel in this Conference, has shown himself humble and energetic so far, and will, I trust, do much good. The Saints, generally, are very kind; God bless them. I love them more every week I am with them. Pardon this lengthy effusion. I am on hand to co-operate with my District President, Elder Kay, and yourself, wherever you want me.

Your brother in the Gospel,
WM. H. SHEARMAN.

SCOTLAND.

Edinburgh, March 7, 1863.

President Cannon.

Dear Brother,—I parted with brother Robert Sands at the railway station, Glasgow, on the 13th ult., and took the cars *en route* for Fife. I had for my companion the good Spirit of God, which is the best *life-preserver* extant I know of, and the most agreeable companion I ever associated with—our best friends without it are uncongenial. With it alone, though all the world without is at war, I have peace in my bosom, joy in my pathway, and salvation on my tongue. But I must pause and tell you that the cars halted by the way at Clackmannan, where there is a Branch of the Church belonging to the Edinburgh Conference. President David Russell and others met me on the way from the station and conducted me

to their place of meeting, where we remained until admonished by the clock that it was bed time.

February 14th, I went to Dunfermline, where I met brother Alexander Letham, Travelling Elder of the Fife District, taking his farewell visit of the Saints. He conducted me through the Branches in his District, where I remained cheering, correcting and instructing the Saints by day and night, until the 24th ult., when I left Dysart with brother William S. Baxter *en route* for "bonny" Dundee. Brother Baxter had been to see his mother in "the long toon of Kirkcaldy," his birth-place, and met me unexpectedly in Dysart on the 22nd ult. On our arrival in Dundee we met brother Matthew McCune, who has been laboring in the Dundee Conference with brother Baxter for some time. He is well and feeling well in the work assigned to him. We had a very interesting consultation relative to the best mode of promoting the interest of the Work of God in the Dundee Conference. Our deliberations ended in concord, a principle necessary to be in the Priesthood ere we can expect it in the people. The principles we would have others adopt we must needs practice ourselves, or else our preaching and teaching will be in vain. On Sabbath, March the 1st., the hall in Dundee was filled to overflowing with a very intelligent and attentive audience. I never enjoyed more of the Spirit of the Lord than I did on this occasion; I felt that a good work will be done here. Many are inquiring after the truth. Five were baptized last week in the Dundee Branch, and more are expected to join the Church shortly.

I left Dundee on the 2nd instant in company with brother McCune. We went as far north as Arbroath the same day, and met with the Saints in that place in the evening. They are all rejoicing in the truth and express a willingness to continue faithful to the end. I felt to say all the time, God bless the faithful and help them to accomplish the desired end, their salvation and emancipation from these lands of sin and oppression. We put up for the night at brother Alexander Duncan's, a faithful, good family, whose house for many years has been a home to the Elders.

On the 4th we went to Forfar, where there is a small Branch of the Church organized by brother Baxter since his arrival. We held meetings in a private house. Several strangers were present. At the close of the meeting a very intelligent man stated that he had heard a great deal of preaching in his life, but had never heard the truth till now. We had a long conversation on the principles. He expressed himself convinced of their truth. On the morning of the 5th we bade adieu to Forfar, a little town of the olden time. Its inhabitants are stereotyped as the town; there is but one thing they are liberal in, that is their graveyard. They are all preparing to die, while the Latter-day Saints are preparing to live. We took our seats in the cars, ticketed for Aberdeen, and they swiftly bore us away through a beautifully cultivated country. The day was lovely, and my soul rejoiced in the truth which has brought me to look through nature up to nature's God.

According to tradition Aberdeen was a place of considerable importance so early as the ninth century. King Gregory the Great, it is said, conferred upon it some peculiar privileges; but the greatest privilege the Aberdonians ever received was the Gospel message proclaimed to them by an authorized servant of God. Brother Alexander McDonald was among the first to preach the Gospel in the Highlands. He was successful in baptizing a number and organizing a Branch or two, but the organizations were of short duration. When I arrived in Scotland on the 27th of July, 1860, there was no organization farther north than Arbroath. Brother William S. Baxter re-organized the Aberdeen Branch as it stands at present, with eight members, on the 17th of November, 1861. The Saints all feel well. Brothers Baxter

and McCune have labored assiduously to establish the Work here, and I predict that their labors will be rewarded with success. I preached twice in Aberdeen during my brief visit, and was filled with the good Spirit of God. At the close of the last meeting on the 5th, several gave in their names for baptism. There are a few scattered members farther north who report themselves to the Edinburgh Conference; they are feeling well and preaching the Gospel according to the best of their ability. I pray God to bless them ever with his holy Spirit in their highland home, until their way is opened so they can gather up to the home of the Saints.

The Dundee Conference is a few pounds in debt. I would like to see it cleared off before I leave for home. Brethren, come, let us be united in our efforts to destroy the monster, Debt! "A hint is sufficient to the wise." The good Spirit whispers to me all will be right.

I left my blessing with brother McCune and the Saints of Aberdeen this morning, and arrived all right in Edinburgh about two p.m. Met Elder Peacock at brother McOmie's. He is well and reports all well in the Edinburgh Conference. Your circular on Emigration has come to hand, and will be attended to immediately. I have just received a letter from President Robert Sands, reporting all right in the Glasgow Conference.

I feel well myself; never felt better. I have joy in my labors, peace in my bosom, and the good Spirit of God with me in all my administrations. I desire to live only to do good. With kind love to yourself, Elder C. W. West and all the brethren in the office, I remain, as ever, your brother in the Gospel covenant,

DAVID M. STUART.

SUMMARY OF NEWS.

ENGLAND.—THE ROYAL WEDDING.—The marriage of the Prince of Wales and the Princess Alexandra of Denmark was celebrated throughout the United Kingdom with imposing ceremonies and great rejoicings, on the 10th inst.

POLAND.—The Polish insurrection continues with increasing vigor, and has, indeed, assumed the formidable proportions of a "Revolution." General Langiewicz has, with the sanction of the Revolutionary Committee, proclaimed